

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"No Latter-day Saint can feel in full fellowship with the Holy Spirit who uses the Lord's day for recreation and pleasure, who visits pleasure resorts, picture shows and theatres, or who uses that day in automobile riding for pleasure."—JOHN WELLS.

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AN EASTER MESSAGE

ELDER DAVID O. MCKAY

OF THE COUNCIL OF TWELVE

IF Christ be not risen, then is our preaching vain. . . . Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ. (1 Corinthians 15: 14-15.)

For many centuries, the resurrection of Jesus Christ has been celebrated at Easter, a spring festival that has been adapted from the Pagan celebration given in honour of Astarte or Eostro, a Saxon goddess corresponding to the Ashtoreth of Syria. The name, origin, and time of this celebration are not so important as the reality of the event that now gives this festival significance.

Is it a fact that Christ did take up His body and appear as a glorified resurrected being? Prove this to be true and you answer the question of the ages, "If a man die, shall he live again?"

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

The deep significance of their testimony may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When He was crucified their hopes all but died. That His death was a reality to the disciples is shown in their intense grief, in the statement of Thomas, in the moral perplexity of Peter, and in the evident preparations for a permanent burial of their Master. Notwithstanding the often repeated assurance of Christ that He would return to them after death, the apostles seemed not to have accepted, or at least not comprehended Christ's statement as a literal fact. At the crucifixion they were frightened and discouraged. For two and a

half years they had been upheld and inspired by Christ's presence. But now He was gone. They were left alone, and they seemed confused, helpless, panic-stricken. Only John stood by the cross. Not with timidity, not with feelings of doubt, and gloom, and discouragement is a skeptical world made to



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believe. Such wavering, despairing minds as the apostles possessed on the day of the crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept. His Messianic mission fulfilled. "The final and absolute seal of genuineness had been put on all His claims, and the indelible stamp of a divine authority upon all His teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Saviour."

On the evidence of these unprejudiced, unexpectant, incredulous witnesses, faith in the resur-

rection has its impregnable foundation.

Let us consider again the testimony of these eyewitnesses, whose honesty is not questioned even by skeptical criticism.

ONE of the first to put his testimony in writing was Marcus, whose original Jewish name was John. He was a cousin of Barnabas. There is no record to show that he joined the Church while Christ was living. There is reason to believe that he was a convert of Peter, who affectionately refers to him as "Marcus my son." (1 Peter 5: 13.) His mother was a believer; and with her the apostles lodged, at least soon after the resurrection, if not before, and it is not improbable that Jesus Himself was in her house on the night of the betrayal. Mark, then, was old enough to know and to have personal acquaintance with the men who were eyewitnesses of the resurrection. It is highly probable that he was the young man who rushed in the Garden of Gethsemane with only a linen cloth wrapped about his naked body. Certain it is that he was closely associated with Peter, from whom he heard, at the time, not years after, all the details surrounding Jesus' death, burial and coming forth from the tomb. His authorship of the second Gospel has never been disputed by the Christian churches, and even the scathing, modern, negative criticism is disposed to regard him as the author of at least the main part of the present Gospel.

Mark does not himself recount any appearance of the risen Lord; but he testifies that the angel at the tomb announced the resurrection, and promised that the Lord would meet His disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words "Here lies" were supplanted by the divine message "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the resurrection was not questionable—it was real; and the appearance of his Lord and Master among men was a fact established in his mind beyond the shadow of doubt. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

ANOTHER who records the testimony of eyewitnesses was Luke, a Gentile, or as some think a proselyte of Antioch in Syria, where he followed the profession of physician. Even some of his most severe modern critics have placed him in the first rank as an historian, and his personal contact with early apostles makes his statements of inestimable value.

What he writes was the result of personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those "who from the beginning were eyewitnesses and ministers of the Word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these "eyewitnesses" directly from themselves, and not from previous narratives.

According to all trustworthy testimony, we have the Gospel of Luke as it came from his hand. In chapter twenty-four Luke testifies to the divine message:

Why seek ye the living among the dead? He is not here, but is risen.

He records also the visitation to two disciples who were on their way to Emmaus. These returned to Jerusalem and declared: "The Lord is risen indeed, and hath appeared unto Simon." To the reality of the appearance of Jesus to the Eleven, Luke testifies as follows:

And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are you troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bone as ye see me have. (Luke 24: 36-39.)

Luke is also the author of the "Acts of the Apostles." His authorship is now admitted even by some who were leaders in doubting it. During the last half century modern criticism has subjected to the severest scrutiny every ancient document that purports to contain any witness of the resurrected Christ. As a result many have been thrown aside as spurious, including the "Acts of John," "Acts of Andrew," "Acts of Peter," but the "Acts of the Apostles" has emerged from that criticism with its authenticity established. Statements and historical references within

the book, at one time doubted as to their truth and reliability, have been proved to have been accurate.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection, "To whom also Christ showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Who can doubt Luke's absolute confidence in the reality of the resurrection?

IT is true that neither Mark nor Luke testifies to having personally seen the risen Lord, and, therefore, some urge that their recorded testimonies can not be taken as first hand evidence. That they do not so testify, and yet were convinced that others did see Him, show how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

Fortunately, however, there is a document which does give the personal testimony of an eyewitness to an appearance of Jesus after His death and burial. This personal witness also corroborates the testimony not only of the two men whom I have quoted, but of others also. I refer to Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth as having risen from the dead. The story of Saul's conversion follows:

Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests,

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. (Acts 26: 8-16.)

Later Paul gives direct evidence in his letter to the Corinthian saints (1 Corinthians, 15th chapter). Nobody even questions Paul's authorship of this document. Its genuineness has been attested, and it stands to-day as the oldest authentic written testimony of the resurrection of Jesus Christ and of His appearance among men. In that immortal chapter, he anchors the faith of the saints to the resurrection of Christ as an historic fact,

“shows how all-essential it is to the Christian hope, and then proceeds by reasoning and analogy to brush aside certain naturalistic objections to the great doctrine.”

His direct and confirmatory testimony of Christ's appearances follows :

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ;

And that he was buried, and that he rose again the third day according to the scriptures ;

And that he was seen of Cephas, then of the twelve :

After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James ; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the saints of God. (I Corinthians 15 : 3-9.)

SPACE will not permit, nor is it necessary, to quote other witnesses. So impressive and conclusive is the evidence that sincere and upright men declare that, “The resurrection of Jesus Christ is a certainty. If any fact, not merely of Christianity, but of history, stands on an impregnable foundation, this does.”

To summarize : The direct evidence of this may be stated as follows : First, the sudden and marvelous transformation in the spirit and work of the disciples. Second, the practically universal belief of the early church as recorded in the Gospels. Third, the indirect testimony of the apostles, and the direct testimony of Paul.

In addition to the ancient apostles we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony :

And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives ; for we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father. . . . That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and so sanctify the world, and to cleanse it from all unrighteousness : that through Him all might be saved whom the Father had put into His power and made by Him.

We affirm then with Spurgeon that “no fact in history is better attested than the resurrection of Jesus Christ from the dead. It must not be denied by any who are willing to pay the slightest respect to the testimony of their fellowmen, that Jesus, who died upon the cross, and was buried in the tomb of Joseph of Arimathea, did literally rise again from the dead.”

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles who accepted the resurrection not only as being literally true but as the consummation of Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue and temperance, self-mastery and service, obedience to righteousness and duty ; some have taught a belief in one supreme ruler and in a hereafter, but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

Since Christ lived after death, so shall men, each one taking that place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here, he is risen."—(*Deseret News*, April 15th, 1933.)

ABOUT EASTER: ITS ORIGIN AND SIGNIFICANCE

By JULIA FARNSWORTH LUND

THE very foundation upon which we rear our glorious structure of faith, the Gospel, is the resurrection of our Lord and Saviour, Jesus Christ. There has never been the universal appeal about the keeping of Easter that there has been in the observance of Christmas, yet the two are so inter-related that it is impossible to consider one without the other. The personality of the little Baby, and the picturesqueness of the manger-cradle lay instant hold upon the heart of humanity, but these would have been forgotten had the mouth of the *tomb* remained sealed. "Christ the Lord is born," was the first angel message of glad tidings, but it was incomplete without the *second*, equally sacred and sublime—"He is risen!"

Historically, Easter is the festival of our Lord's resurrection, and is one of the most joyous days observed by Christians. It corresponds with the "Feast of the Passover" of the Jews. It is really the great Feast of the Atonement; the last perfect fulfillment of the great law of Sacrifice.

We know that as Abraham "talked with God," the veil was lifted and looking down the long vista of time, he saw Christ carrying His Cross up the side of Calvary. Then came the time of Moses and the institution of the sacrifice of the Paschal Lamb. This celebration was two-fold in its meaning. To the Hebrews, it was a renewal of their Covenant with God and an expression of gratitude for their safe deliverance, when the Egyptians were smitten, but it was also a symbol of far more than this. The lamb of the children of Israel was typical of the Lamb of God, who should come in time as the Sacrifice for this world, the Redeemer of humanity. The Jews, themselves, did not all understand this phase of it, but Abraham, Isaac, Jacob, Moses and the great prophets of a later day knew it, and it was the inspiration of all their fondest hopes. Christ told the people, "I come not to destroy the law, but to *fulfill* it."

There cannot possibly be a truer instance of the "darkest hour before the dawn" than the terrible story of the crucifixion, and burial of the Saviour. In reading this, we feel the utterly dreary and hopeless feeling there must always be about death—except for the faith we have in Christ. The "Easter Story" is most beautifully told in "The Fourth Gospel," and what a glorious radiance it casts on the whole world! One real, thoroughly authenticated resurrection lightens all the darkness of the ages. Men had been going down into death by the millions, and no one coming back. The mighty chasm of the grave had devoured

nations and races for thousands of years. The immortality of the soul was generally believed, but no one knew the effect of death upon it. There was no light and men went shuddering into the great unknown. The effect of death was shown in the glorious resurrection of Christ, and the terrible burden was lifted. He was the same in purpose, love and devotion to ends previously dear to Him. He went right on with the same work rallying and reviving His disciples, and showing them how His work was to be carried on by them. So it was evident that death had no effect on mind and affection more than a restful sleep. The body of Christ was the same, glorified, that had been placed in the tomb. So, great as is the power of *death*, the power of *life* and the resurrection is incomparably greater.

In the early Christian church, *Pascha* designated the festival of Christ's crucifixion; later it meant both the festival of the crucifixion and the resurrection, but after the fourth century it was limited to the latter feast. The term Easter was first used when Christianity was introduced among the Saxons and the poet-historian, Bede, traces it to *Easter*, a Saxon goddess, whose festival was celebrated annually in the spring. This is another example of the way the early Christian Church was influenced by the paganism with which it came in contact. It need not affect us, when we properly understand the significance of the event, that there still clings to the celebration some of the old pagan lore, the source of which it is often impossible to trace. The story of the Easter egg is of this class.

The egg figured in the rural fete in memory of the serpent egg consecrated by the Druids. It was also an emblem of the year, as is shown in the accounts of many religious ceremonies in different nations. One story is that there fell from heaven one day, long, long ago, an egg of immense size; it rested on the Euphrates, where doves descended and hatched it, when out of it arose, in splendid beauty, *Easter of Venus*. This explains why eggs were a favourite food during the festival of this lovely deity.

WHEN the early Christians came to our Saxon lands, conquering for Christ, they preserved this feast, but changed its application. "We will maintain your celebration," they said, "but it shall henceforth mean the resurrection of Christ." This is the only explanation for the joyous Christian festival bearing an old heathen name. Similarly with the egg it was retained, and since from its shelly sepulchre there issued a new and winged thing of life and beauty, it was easily made to fit in with the Christian faith in the resurrection of the dead.

Another authority gives a little different meaning to *Easter*. It is an eastern word, and means something from the east. The story goes, that the sun had returned from his northern resort and shines again from the east, bringing warmth and revival in his rays. The winter is past, the storm is over and gone, the flowers appear on earth, and the time of the singing of birds is come. *Easter*, the beautiful goddess of spring has done this. She had wiled *Sol* or *Jupiter* to come away from his northern home with her, so the most joyous festival of all is held in honour of the one who brings about this restoration of all the beautiful things in nature.

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THURSDAY, MARCH 29, 1934

EDITORIAL

“HE IS RISEN”

THIS year Sunday, April 1st, is Easter, celebrated throughout the Christain world as the festival of Christ's resurrection. Would it not be well on that day to make the resurrection the theme of the speakers in all our Sacrament services? Is it too much to say that Christianity as a vital religion rests for its validity upon the reality of the resurrection of Jesus Christ? The Apostle Paul states the case very precisely when he says, “If Christ be not raised, your faith is vain” (1 Corinthians 15: 17). In all the literature on the resurrection we will search in vain for a better statement of the case for the validity of the resurrection than was made by the Apostle Paul in the 15th chapter of 1 Corinthians. To read this chapter again at this time would do any of us good. This statement is clear, concise and foreful. Furthermore, every Latter-day Saint accepts it as truthful. In other words, every sincere member of the Church accepts the literal resurrection of Christ as a fact. And it is this acceptance that marks one difference between our faith and that of most other professing Christians.

No one can explain the resurrection, that is, no one can tell how it is that a body disintegrated in the grave or cremated in a fiery furnace is reorganized and made into a tangible, immortal tabernacle into which the spirit that gave life to the body in mortality again enters to make an immortal soul. To mortal man this is an insolvable mystery. But what if it is? There are very many other unsolved problems in every field of human interest, including science and philosophy as well as theology. The important thing to us is not the *how* of the resurrection, but of its *fact* as well as its *why*.

Is it not illogical, then, for any one to reject the *fact* of the resurrection merely because its *how* is not known? If this were a valid reason, then the fact of the existence of electricity would have to be rejected since no one is able to tell what it is. “How foolish to do this,” does one say, “since a knowledge of the phenomena of electricity is widespread.” But there was a time in human history when but very few, if any, people knew anything about electricity. And certainly not longer ago than fifty years no one would have risked his reputation by professing a belief in radio. The discovery of electric waves is a little less than forty-six years old. Many illustrations could be given to show that in fields other than theology we do not hesitate to believe in things we do not understand.

Now as to the fact of the resurrection of Jesus, St. Paul tells who saw Him after His resurrection, among others "that he was seen of above five hundred brethren at once; of whom the greater part remain until unto this present" (the time at which he was writing). Is it reasonable to think that the Apostle would have so boldly taught the doctrine of the resurrection had it been a myth? His many living witnesses made it possible for him to teach the doctrine with convincing power. Thus the doctrine was established by the aid of ample and irrefutable human testimony. And to the Latter-day Saints the flight of years and centuries does not diminish the lustre of that glorious event. We believe literally in the resurrection of the body from the grave. We believe that Christ broke the bonds of death and that His tangible body—the one He now has—rose from the tomb. This belief gives us great comfort and joy. So we celebrate Easter with gladness and sing lustily :

I know that my Redeemer lives ;
 What comfort this sweet sentence gives :
 He lives, He lives, who once was dead ;
 He lives, my ever-living head.

He lives, all glory to His name !
 He lives, my Saviour, still the same ;
 O the sweet joy this sentence gives :
 I know that my Redeemer lives.

M.

PRESIDENT CLARK AGAIN HONOURED

LAST November, as was reported in the *Star* of November 23rd, President J. Reuben Clark, Jr., was appointed by the President of the United States to be a member of an American committee, the Foreign Bondholders Protective Council, formed to negotiate with foreign governments relative to the payment of their securities held by American citizens. Holding also an appointment as a member of the United States delegation to the Pan-American Conference in Brazil, President Clark went to South America to do the special work assigned to him. In his negotiations for the Bondholders Council, President Clark represented the holders of £78,000,000 worth of defaulted bonds. With his deep understanding of the people, and his eminent fairness in dealing with them, he was able to gain all of the concessions desired by the Bondholders Council without in any way sacrificing the goodwill of the Brazilian Government.

So well and capably did President Clark do his work for the Council that, upon his return to Washington, he was made its acting president, with the responsibility of directing similar negotiations involving hundreds of millions in defaulted bonds. He expects to devote the next six months to his new administrative duties, a service to his country for which he will receive no remuneration.

Once more, in this new honour to President Clark, we see irre-

incontestable evidence that prejudice and discrimination against the "Mormons" have become, in America, a thing of the past. Men of affairs and high executive responsibility are as quick to recognize ability and power for leadership among "Mormons" as among anyone else. And there is a reason. Gospel living builds character that finds outward expression in loyalty, dependability, absolute integrity, and leadership. For men of such character there is always a place in the affairs of communities, commonwealths, states and nations.—R. S. B.

ELDER HARRIS RELEASED

ELDER FRANKLIN STEWART HARRIS, JR., of the European Mission Office staff was honorably released on March 12th from his missionary labours after thirty-three months of active service in Germany and England. The first fourteen months of his mission Elder Harris spent in Germany, where he laboured in the Stettin, Leipzig, Breslau, and Chemnitz districts. In September of 1932 he was called into the European Mission Office to take charge of the European Mission Library and Information Bureau, and to act as director of publicity. Since that time he has also been engaged in special research work, under the direction of President John A. Widtsoe, gathering and compiling evidences in confirmation of the Book of Mormon. Several splendid articles, based on results of his research, have appeared in the *Star* under the caption of "Confirmatory Evidences of 'Mormonism.'"

Elder Harris, on leaving England, plans to spend several months touring and studying on the continent, and will visit the Palestine-Syrian Mission. He plans to return to his home in Provo, Utah, late in August. Elder Gordon B. Hinckley succeeds Elder Harris on the European Mission Office staff.

THE BOOK OF REMEMBRANCE

THE Book of Remembrance is the manual that has been adopted by the British Mission Genealogical classes for the year 1934. The saints of the Mission have looked forward to the time when they could own a *real* manual, fit for the purpose, in which they could compile their hard-earned genealogical data, and which would intelligently guide their efforts and increase their efficiency in the work. The style of the Book of Remembrance tends to synchronize study and activity in the most logical way, beginning with the interesting and outstanding events of one's own life and gradually directing the thought and activity to the concern of others. As one completes each assignment in its turn his interest will deepen and he will gain strength and momentum in the work.

The Book of Remembrance is divided into twelve assignments, one for each month. Because they have not had the manuals until now, genealogical students have for the past three months completed the first three assignments of the course separate from their manuals. They will copy these into their

manuals when they obtain the same and proceed with the work. With the completion of each assignment the branch genealogical chairman will authorize the student to affix an additional portion of the Coat of Arms. The goal of course is to have the entire Coat of Arms in the manual when the twelve assignments have been completed. The Book of Remembrance Pageant, which is being presented throughout the mission, illustrates clearly the nature of each assignment and the special award of each.

With the completion of the year's work, including the twelve assignments of the Book of Remembrance, the student will not only have a beautiful design of the Coat of Arms in his manual, of which he may justly be proud, but he will have taken a large step in developing and increasing his efficiency as a student of genealogy. With this advancement one may realize greater blessings from the Lord by being better qualified to carry on His work. By working on the Book of Remembrance, incentive is added to one's efforts in seeking for this necessary information concerning our dead ancestors, greater love will be felt for all the children of men, and faith in the Lord's work and in His Gospel will be strengthened.

Three hundred of these books especially designed for use in the British Mission have been printed. The price for each is 1s. 8d. This price includes the necessary forms such as Family History sheets, Plain and Portrait Pedigree Charts, One Family Group Record sheets, blank pages for the mounting of pictures, and the set of awards including the Coat of Arms. Most of these books have already been ordered by students of genealogical classes. But all others who are desirous of qualifying themselves in this field, thus enabling themselves to fulfill the commandments of the Lord, may obtain this manual by ordering it through their district president. Then, together with the British Mission genealogical classes, they may complete the twelve assignments therein, do the necessary work, earn the prize, and obtain for themselves a lifelong treasure.—JOHN D. RIGGS.

ABOUT EASTER: ITS ORIGIN AND SIGNIFICANCE

(Concluded from page 199)

From India and Egypt comes the association of the rabbit or hare, with the Easter season. The name of the hare in Egyptian was *un*, which means *to open*. The moon was the open-eyed watcher of the skies at night, and the hare, born with open eyes, was fabled never to close them. The Hindoo myth has it that Buddha, changing into the body of a hare, offered himself as food to a starving traveller, and so the hare abides in the sun forever. The suggestion of purity and innocence with the white coat of the Easter rabbit is wholly a modern addition.

The association of lilies with Easter may have been from the fact that Christ referred to them as a type of elegance and beauty in flowers. There is a legend that when the watchers came to the tomb on Easter morning, they found that Christ had risen, and the ground around the sepulchre was covered with lilies of wonderful beauty and fragrance.

Easter always falls on the Sunday after the full moon, next after March twenty-first. The idea in fixing it by this standard was that Easter might always occur at the spring full moon, at which time, the first Easter, or Christ's resurrection took place. It seems that great ecclesiastical controversies raged around the question of the actual day to be celebrated, and were finally settled only by the decree of the Council of Nicea, 325 A. D. By this decree it was fixed on the Sunday immediately following the fourteenth day of the Paschal moon, which happens at, or on the first Sunday after the vernal equinox.

IN the records of the early Christian church, we find that much attention was given to the Easter celebration. When the morning of the Festival of the Resurrection dawned, the early Christians gave signs of universal joy. The Risen One was present to the eye of Faith; the resurrection of Christ served to believers as a sure pledge of their own resurrection to eternal life. The transition from death unto life was placed before their eyes by the great number of the baptized, who, on Easter Eve were admitted by thousands, and who on Easter morn, clad in their white garments as signs of purity, united, for the first time, with the assemblage of believers at the Holy Supper or Sacrament.

Very great indeed, was the honour paid to the "Feast of the Resurrection." We read that the early Christians regarded it as the "Crown and head of all Church Festivals."

Gregory, who was Bishop of Nyssa in Cappadocia in 380 A. D., draws a very vivid picture of the joyous crowds, who by their dress and their devout attendance at Church sought to do honour to this festival. He says: "All labour ceased, all trades were suspended; the husbandmen threw down their spades and plows and put on their holiday attire, the very tavern keepers left their gain in order to be present at the Easter service. The roads were empty of travellers, and the sea of sailors, for all tried to be home on this great day. All Christians assembled everywhere as members of one family. The poor man dressed like the rich, and the rich wore his gayest and brightest attire, while those who had no good clothes of their own, borrowed of their neighbours. Even the little children put on their new clothes and were bright and happy."

From this it is evident, that our present custom of wearing new bright clothes at Easter is not exactly modern, as it dates back about sixteen centuries.

In all the Greek and Roman Catholic Churches very elaborate rites are observed, and only to a less extent in the Lutheran and Episcopal bodies, while throughout all Protestant Churches the Easter festival is being celebrated, more and more. Perhaps, some times we feel that too much fashionable frivolity has become a part of the observance of Easter with some, but apart from this we realize that the story of Easter is written all over the earth and, "as the city shops and streets break out into fragrant and beautiful bloom, one realizes the close kinship between heavenly and spiritual things, and things material and earthly."

We know, beyond a shadow of doubt, the only philosophy of life is the Christian Spirit of Love, and our hearts throb with

the splendid declaration of the great Apostle: "Who shall separate us from the love of Christ? Shall tribulation or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Well may Easter be observed by all Latter-day Saints as the "crown and head of all festivals," for we know that, in the great Plan of Salvation, the triumphant words, "*He is risen!*" were the seal and climax of Christ's whole incarnation and work as Redeemer and Saviour of the world.—(*Young Woman's Journal*, Vol. 30.)

LIVERPOOL DISTRICT CONFERENCE

THE Liverpool District Spring Conference was held Sunday, March 11th, in the Weavers' Institute at Nelson. Char-a-bancs brought young and old from the branches far away, and joy supreme was manifest in renewing old friendships and associations.

The theme, "Light is come into the World," was portrayed to members and friends by address and song. The spirit of auxiliary organization activity as a stepping-stone for greater light and perfection characterized the services.

During the afternoon session, flowers of the different auxiliary organizations' colours were presented by local representatives to the visiting sisters, Rintha Pratt Douglas, Ileen Ann Waspe, and Nettie L. Woodbury. Elder Richard S. Harston spoke on the value of the Restored Gospel. Authorities were sustained by the membership under the direction of Elder L. Dean Hickman, and the district report was read by President Kent S. Bramwell. Sister Woodbury explained the value of Primary work and the opportunities it affords the young to grow and develop through application of the principles of the Gospel.

After a short ceremony, Sisters Emma Hardy, Marion Hollinrake, Lillian Owens, and Annie Owens were presented with Bee-Hive di-

plomas by Sister Ileen Ann Waspe, who commented in detail on the values of development of womanhood in the Y. L. M. I. A. Elder Richard S. Bennett was the concluding speaker of the afternoon services. He expressed lucidly the efficacy of "Mormonism" in giving to its members physical, mental, and spiritual health. Special musical numbers were rendered by Alice Preston and Elsie Feeley, Constance Hilton, Ethel Timms and John Espley.

Approximately one hundred visitors and friends, besides the members, attended the evening service to be enlightened concerning "Mormon" doctrine. President Kent S. Bramwell spoke on "The Soul-satisfaction of 'Mormonism,'" Sister Douglas spoke of her love for the English people, and gave her reaction to the fallacious accounts of "Mormonism" circulated by biased, untruthful people who have visited Salt Lake City. She expressed a desire that all would report the conditions among the "Mormons" as fairly as Susan Ertz has done in her book, *The Proselyte*. Sister Douglas stated that her testimony had come through study and prayer, and plead for all listeners to seek the truth through the same means.

President James H. Douglas gave an inspiring sermon on the ap-

pearance of angels as messengers from God in the past and present. He supported his claims with the testimony of the Book of Mormon being sent to earth as new light, and as an added witness of the divine mission of Jesus Christ.

Special musical selections were presented in the morning and evening sessions by Maria and Mar-

ance were Sister Riutha Pratt Douglas, consulting supervisor of women's work and president of the British Mission Relief Societies; Sister Helen Ann Waspe, president of the Y.L.M.I.A.; Sister Nettie L. Woodbury, British Mission Primary president; Elder Richard S. Bennett, associate editor of the *Millennial Star*; President Kent S.



LIVERPOOL DISTRICT BRANCH PRESIDENTS

Back row, left to right: Clifford Hartley, Preston; Robert Pickles, Nelson; Edward G. Patey, Liverpool; Herbert Taylor, Accrington; Eddie Preston, Blackburn. Front Row, left to right: N. H. Rickard, Wigan; District President Kent S. Bramwell; Fred Bradbury, Burnley. Reginald McGhee of Bootle, and William J. Read of Birkenhead are not on the picture.

garet Holgate, and Arthur Holgate. Included in the programme of the morning session, prior to the usual separation for Priesthood and Relief Society work, were short talks given by Gertrude Corliss and J. C. Rickard.

The conference was directed by President James H. Douglas of the British Mission. Also in attend-

Bramwell, and Elders L. Dean Hickman, E. J. Milne, Roscoe G. Ward, Richard G. Harston, and Stephen R. Murdock of the Liverpool District; Elder Gordon L. Park, of the Manchester District; and Elder John E. Owens, formerly of the Newcastle District, released. —STEPHEN R. MURDOCK, Clerk of Conference.

FROM THE MISSION FIELD

Doings in the Districts: Birmingham — The Kidderminster Branch held its annual spring conference on March 4th, at the branch

chapel. "Why the Gospel Was Restored," was the theme of the day's sessions. Local members took active part on the programme,

Members and friends of the Sparkbrook Branch were entertained at a Sunday School party on March 3rd. An evening of concert numbers and games provided wholesome amusement for all. Sunday School Superintendent William Dyson and his assisting officers and teachers were in charge of the affair.

To raise funds for its various charity projects, the Relief Society of the Nuneaton Branch sponsored a sausage-and-mash supper, March 13th. It was well patronized by members and friends who gave liberally and spent a very enjoyable evening playing games and renewing old acquaintances.

Leeds—Bradford Branch members sponsored an evening of dancing at the branch Hall, March 3rd. Proceeds of the evening went to the branch funds.

A "pie supper" in aid of the Sunday School at Bee-Hive organizations was held at the home of Bradford Branch President Harrison on March 5th. Many friends attended.

Newcastle—Three hundred attended the M. I. A. concert given by members and friends of the Skelton Branch on March 8th, in the Institute, Lingdale. The proceeds of the evening went to aid the football team. Councillor T. Coatesworth, who is also president of the Lingdale Brotherhood, conducted the entertainment.

Thursday, March 1st, was the night of the Middlesbrough Branch Gold and Green Ball. The select group of young people who gathered at Victoria Hall to enjoy the evening's dancing under the auspices of the M. I. A. were unanimous in pronouncing it a delightful success. Large posters, specially printed tickets, and newspaper reports of the affair gave it ample publicity, and caused many non-members to inquire about the M. I. A. organization. Brother Thomas Manton and the traveling elders planned and directed the evening's activities.

Liverpool—Children of the Burnley Branch Primary Association under the capable direction of

Sister Emma Hardy, presented a concert and entertainment at the Burnley Branch Hall that will long be remembered by those who witnessed it. The entire programme, consisting of skits, musical numbers and dances was given by the children. As a feature of the evening, Jean Moore, who was selected as Primary Queen, received her jeweled crown from Sister Nettie L. Woodbury, British Mission Primary Supervisor. Seventy-five persons came to enjoy the pleasing display of juvenile talent.

Erratum: In reporting a baptismal service held by local brethren in Burnley, February 3rd, the *Star* erred in recording that Willie Duckworth was in charge of the service. Brother Duckworth made preliminary remarks on baptism and its importance. Local Elder Fred Bradbury was in charge of the service.

Manchester—Elders in Manchester have added basketball to their proselyting activities of late. On February 24th, they successfully matched their skill against the "Chinese Union Team," composed of Chinese Students of the Manchester University. The game was played at the Manchester Y.M.C.A. before a sizeable crowd who were quite satisfied with the "Mormon" victory of 26-22. Because of their prowess, the elders have been asked to referee several inter-city Y.M.C.A. matches, and have made many friends. Basketball has opened the way for many a Gospel conversation in Manchester.

Primary children of the Manchester Branch met in conference at the branch hall on March 4th. Members of the various Primary groups explained their activities in song and speech to an interested audience. The evening was under the direction of Primary President Margaret Wiles, and her counselors, Sisters Melita Wiles and Annie Williams.

Personals—To Walter Richardson and Sister Evelyn Jessie Richardson of the Skelton Branch was born a son on February 3rd. On March 4th the child was blessed and given the name of Neil Richardson by President Thomas Rudd.

COME FORTH, AWAKE

BURST forth, ye blooms, 'tis Eastertide ;
 Turn your face upward toward the sun,
 No longer in the earth abide ;
 Behold, new life has just begun.
 The trumpet-sound of spring has blown,
 Arise, ye lilies of the field,
 Why longer sleep ye all along
 The dark, damp earth to be your shield ?

They placed Him in a rock-bound grave,
 His body slept in quiet death ;
 But while He rested in the cave
 The voice of God did give him breath.
 "Come forth, ye Son of God, come forth !
 Into the brightness of the day."

Come forth, oh sons of men, awake !
 The debt is paid ; why linger now ?
 The cross was raised just for your sake
 And at its foot, my brothers, bow.
 Awake, ye lilies of the field,
 He rose, the sleeping Son of God.
 For man, this day, has been revealed
 The resurrection from the sod !

TERRACE SYLVESTER GLENNAMADDY

DEATHS

IVES AND JENNIS—Brothers Hubert C. Ives and Edward Jennis, who lost their lives in a motor cycle accident on March 13th, were laid to rest after an impressive double funeral service held at Thurlton on March 17th. The service was held at the graveside under the direction of Elder John B. Stagg. The graves were dedicated by Elders Arthur J. Morgan and Lester

Gordon Park. Three hundred and fifty people were present to do honour to the deceased brethren. Brother Ives is survived by his widow and daughter, Patricia, and his parents, Mr. and Mrs. Clement William Ives. Brother Jennis is survived by his parents, Mr. and Mrs. Henry Arthur Jennis, and his sister, Sister Mildred E. Jennis.

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